We

565 of Meler, the main kepala kampong of the Ndung
632 complex, lives in Meler. The dalu came in
624 about 1870. They were put in by Bima, and the
622 tuan tanah said that they were of Bima origin. (Does this mean that no native chiefs were made dalu? Evidently.)

622 There is no native term for the kepala kam-
624 pong. The tuan tanah is the tu'a tenu. In each
592 house there is a house chief, the tu'a mbaru. The latter word means house. He is chosen by the men of the house.

623 The kampong council, which must be called
592 together for each case, includes the tuan tanah,
693 the kepala kampong, and the tu'a mbaru of their own houses. If the case involves adat, the tuan tanah is the chairman. An example of this would be a case concerned with land. If the case is concerned with administration, for example, with theft, the kepala kampong acts as chairman. In all cases, however, all of the members of the council are present.

614 The clans are divided into subclans called
624 panga. Each of these has a chief, the tu'a panga. In Weol there are three panga and three tu'a panga. Two of these are also the tuan tanah and the kepala kampong. There are two panga and two tu'a panga in Ndung. The tuan tanah there is also tu'a panga of his panga and tu'a mbaru of his house.

614 I asked about the origin of the panga. The
173 original ancestors, Vako Dangka and Ine Karas, had two sons: Lando Kakor and Naloholles. They married wives of another va'u and between them had seven sons (their daughters were forgotten, a reversal of the Ngada story, where the daughters of Djawa are remembered and the sons forgotten). Each of these became an ancestor of a panga, and in the course of time their descendants split into many more panga. New panga may be formed at any time, even now, as the old ones